

the Chaplain

Autumn

A haze on the far horizon
The infinite, tender sky,
The ripe, rich tint of the cornfield,
And the wild geese sailing high,--
And all over upland and lowland
The charm of the goldenrod,--
Some of us call it Autumn
And others call it God.

--Unknown

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The Editor Speaks

WORLD COMMUNION SUNDAY

During the battle of Anzio-Nettuno we held daily communion. Men of widely varying creeds assembled for these spiritual exercises. One wondered at times if it were like Pentecost—each hearing in his own tongue of the wonderful works of God. Such congregations of worshipers testify that the universal Gospel is understandable to all who in heart and spirit wish to hear.

October 5, 1947, has been designated as World Communion Sunday, reminding all of us that we are part of a world-wide fellowship and that each hour as the earth revolves through its 24-hour cycle Christians will be at the Lord's Table. This will be the last such event before the World Assembly of Churches in Holland in 1948. Christians may well pray that the spiritual fruitage of these events may be abundant.

Yet more than this, the thought World Communion Sunday should be a reminder—not once a year but daily—of that ecumenical fellowship.

Watching the devout faces of those who eagerly communed at the daily assemblies on Anzio, one could but wish that such an atmosphere of holy reverence and brotherly fellowship could prevail also in the sanctuaries of the home churches.

By contrast some of us recalled long and internal disputes in church "back home." Some of these were occasioned by no more consequential issue than the manner of administration of the communion elements. Again, we recalled several controversies over the Lord's Supper in recorded church history; we recalled the stories of persecutions of early Christians; we saw their catacombs; but here we were in the former playground (now our battleground) of the ancient Emperor of the Roman Empire, Nero, observing again and again the Lord's Supper! World Communion Sunday therefore should bring to our spirit not only the atmosphere of holy reverence and brotherly fellowship but also the invigorating sense of victorious conquest over the powers of evil. Perhaps war, like an uncontrolled fire, may be a cruel schoolmaster, but through it we learn many lessons never mastered while resting on the easy oars of so-called peace.

Let World Communion Sunday therefore be enjoyed and celebrated in the spirit of the poetic words of the unidentified writer speaking of the Lord's Supper:

"Some enjoyed because they disputed not;

Others disputed not because they enjoyed."

"For you, and for many,
for the remission of sins."

A Communion Meditation

By C. LESLIE GLENN

(Rector, St. John's Church (Episcopal), Lafayette Square, Washington, D. C.)

During World War I, Dr. Glenn served as a seaman in the U. S. Naval Reserve. After the war he entered Stevens Institute of Technology, from which he received his M.E. degree in 1921. He was employed as a construction engineer from 1921 to 1922 and as a teacher of mathematics at Lawrenceville School, 1922-23. Dr. Glenn received his B.D. degree from Virginia Theological Seminary in 1926 and became assistant minister, All Saints' Church, Worcester, Mass. In 1927 he was appointed Secretary for College Work, National Council of the Protestant Episcopal Church, remaining in this office until 1930. While rector at Christ Church, Cambridge, Mass. (1930-40), he was honored by Virginia Theological Seminary with the D.D. degree.

In 1940 Dr. Glenn came to his present pastorate at St. John's Church, Washington, D. C. (the Church of the Presidents). In January, 1942, he obtained a leave of absence to re-enter the Navy, where he served as chaplain of the USNR Midshipmen's School, first on the *USS Prairie State* and then at Columbia University, New York City, from 1942 to July, 1944, when he went to Japan as chaplain to President Roosevelt on his tour to Hawaii and Alaska aboard the *USS Baltimore*. He was then assigned to the battleship *USS Alabama*, on which he served in the Pacific until the end of the war. Dr. Glenn was one of the first to enter Tokyo after the surrender and had a personal interview with Kagawa. He returned to St. John's in November, 1945.

EDITOR'S NOTE: At our invitation Dr. Glenn kindly provided this communion meditation for World Communion Sunday. It had been given at St. John's Church on a previous occasion.)



WE are met to celebrate the Holy Communion today in the midst of world-shaking events. We are living in a series of crises. One way to tell how the battle is going is to list the cities the Communists have taken over through their victories in municipal elections. Such cities as Sofia and Bucha-

rest and Belgrade have always seemed to be on the other side of the moon. But the Red Flag flies also over cities that hold the West's most poignant memories: Virgil's Mantua, Ambrose's Milan; Ferrara, the city of Lucrezia Borgia; learned and turbulent Bologna; Dante's soft symmetrical Florence; Dandolo's capitalist Venice. The Communists hold Leghorn, where Shelley spent some of his waning days, and Galileo's Pisa, and Parma, famous for violets and Toscanini. (5/5/47 *Time*.)

For some people religion expresses itself as a desire to get away from the world, and they say, "Let's forget the crises of politics. Such things should never be mentioned in church." Others agree that world events should not be discussed in church because they are impatient with religion as irrelevant to all such problems. Whether people are escapists or whether they are agnostics, they regard the Holy Communion as detached from the ordinary affairs of life.

Now the truth is just the opposite because the Holy Communion was first instituted at the Passover, which was a day of national significance and crisis. The Passover was the time when the Jews remembered their freedom and the deliverance that Moses wrought for them. It is a political-religious holiday.

At the Last Supper, Jesus said to them, "With desire I have desired to eat this passover with you before I suffer." And then He took the bread which He said was His body, and the wine which He said was His blood, and gave it to them. That is why the Holy Communion has never seemed like escapism and is always misused when it is regarded as a retreat from the world. It is just as if a modern American said, "With desire I have desired to celebrate this Fourth of July with you." In other words, it was against the background of His people's history that the rite was begun. He began talking to them about His death. Before that time, He had done so but in words which puzzled them. Now the action and the words are plain. He Himself gives the bread and passes the cup. It was not against His will that He suffered. "No man taketh my life from me. I lay it down of myself." He is not throwing away something useless but tells them that it is a gift that will be of use to them. He says, "given for you, shed for you." He goes on to say, "for you, and for many, for the remission of sins." He dies in our place, the Just for the unjust.

With brain work we get nowhere here. But where a human heart is in distress because it longs for the assurance of a merciful God, where a conscience is afraid under the pressure of guilt, there the message of the Cross and death of Christ becomes

tidings of joy. "For you, for the remission of sins."

And here is set our social duty. He is the motive for our compassion. Dominic entreated the worldly church of his day thus: "It is not by the display of power and pomp, a cavalcade of retainers and richly housed prelates, nor by gorgeous apparel, that the heretics win proselytes. It is by zealous preaching, by apostolic humility, by austerity. Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth. Sow the good seed as the heretics sow the bad. Cast off these sumptuous robes. Send away those brightly caparisoned palfreys. Go barefoot, without purse or scrip like the apostles. Out-labor, out-faith, out-discipline these false teachers!"

There has been a great compassion through history of those who proclaimed His death and in the strength of it served their fellows. Whenever the Lord's Supper is celebrated, they are at home. Washington is a lovely city and we celebrate it here in peace and beauty. But in the fellowship of war and suffering, among prisoners of war, and men on ships on lonely seas the Holy Communion was never out of place.

Our one-time enemy, Pastor Niemöller, who suffered eight long years in concentration camps, wrote the following words on Maundy Thursday, 1934, in the last year of his imprisonment:

*We are people washed up by
stream of time on the earth-isle,
Full of mishaps and full of heartache,
'till home brings us the Saviour.
The father-home is ever near, though
changeable be fates:
It is the cross on Golgotha, the hope
for the homeless!*

St. Luke 15:7—"I say unto you, that likewise joy shall be in heaven over one sinner that repeneth . . ."

God Does Want Us

By W. CURTIS DRAPER, JR.

(Rector, Trinity Church, Upper Marlboro, Maryland)

Canon Draper has recently assumed the duties of his new pastorate, having presented his resignation as canon precentor of Washington Cathedral in June. He was ordained to the priesthood in Bethlehem Chapel of the cathedral in December, 1935, after his graduation from George Washington University and General Theological Seminary. He served as rector of Christ Church in La Plata, Maryland, until 1942, when he was appointed acting canon precentor of Washington Cathedral. In 1946 he became full canon precentor.

In addition to fulfilling his many duties at the cathedral, Canon Draper has been active in diocesan affairs, having served as chairman of both the children's and adult divisions of the Department of Christian Education; as director and as chaplain of the Diocesan Youth Conference; secretary of the Department of Missions; and secretary of the Board of Examining Chaplains.

Another office which he has recently assumed is that of diocesan missionary for the Diocese of Washington, in which he will oversee the work of approximately thirty mission or aided congregations located in the four counties which, with the District, comprise the Diocese of Washington.

SOME TIME ago an item appeared in the *Reader's Digest* that was meant to be humorous. "An upset citizen nervously asked a prominent astronomer whether it was possible for the atomic bomb to destroy the earth. 'Suppose it does,' said the scientist with a casual shrug. 'It isn't as if the earth were a major planet.'" Although the Christian Church could agree with the scientist that



this earth is not of the utmost importance, it would not agree with his casual attitude about its relative importance. This earth is inhabited by millions of human beings, all of them at least potential children of God, and each is precious in God's sight.

It is so easy for us to generalize and thus to lose sight of individual values that are inherent in those whom God made in His own image. Because of its human habitation there is more to the earth than its relative position in the planetary system.

Throughout His entire ministry Jesus stressed the relationship of man to God, not alone that of creature to Creator, but especially and primarily that of child to his heavenly Father. God does care what happens to His children here upon earth, and He sent His only-begotten Son into the world to demonstrate His love as well as to redeem man from sin and reconcile man unto his Divine Father.

The importance of what happens to man is stressed in the sayings of Jesus that we have chosen for our text today—"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth . . ."

"Joy in heaven over sinners—even repentant ones—" that seemed unbelievable to the Pharisee-trained Jews of Jesus' day.

Men found the teaching of Jesus new and hard to believe. He was assailed for the company He kept. How could a man who welcomed publicans and sinners and ate with them be the chosen messenger of God? Their code of these men was so strict that anyone who kept company with those who were outside the pale was not fit to be with them. The Pharisees carefully pointed out to the crowd that Jesus was not worthy of their attention since He spent so much of His time with the scum of society.

Jesus calmly told them the parable of the lost sheep. Here was a shepherd who felt a keen responsibility for all of his sheep. Surely the loss of one sheep would not be so terrible if he had as many as one hundred. Any shepherd might be excused if he lost only one out of such a flock. However, for Jesus this was not the case. His shepherd was so interested in every one of the flock that he would go to great lengths to find the one sheep that was lost. Distance and darkness were no deterrents in this shepherd's life.

Jesus points out that God is the Good Shepherd. The same God Who created the world, and Who sends the lightning and the rain, is the God Who tenderly seeks out those who have strayed away.

*"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine for ever."*

Men find this teaching hard to believe today even though it is two thousand years old.

Whether we are conscious of it or not our judgment is so often the result of our condemnation of someone for

something that he may have done that we cannot think of him as anything but a culprit who should be punished. This is true of nations of men as well as other groupings. We indulge in blanket condemnation of a group.

Each of us knows of instances in which the German people as a whole have been condemned and each individual German suffers in that condemnation because of what has happened in these last few years. The same is true of the Japanese, although there have been numerous examples of individuals who have demonstrated the injustice of this condemnation. One example of this is the story of the men of our Army and Navy, prisoned deep down in the hold, who, after suffering through stifling days, found the hatches opened above their heads at night so that air might be allowed to come in. Later it was found that this action had been taken against orders by an officer of the Japanese Navy who himself was a Christian.

Today there is such a concern over juvenile delinquency. Everywhere articles are being written about the morals of our youth. Young people are condemned as a group, whereas we look at individual cases we can find ample grounds to blame the elders or society in general for the shameful conduct of these youths.

But beyond the causes in these cases we must seek to save the individuals because we are the followers of Jesus Christ. Dr. Harry Emerson Fosdick describes as "The Most Thrilling Rescue Story in the World" the salvation of mankind by the MAN UPON THE CROSS. Jesus, the Christ, gave His life upon the Cross that even the most heartless murderer might be converted and live through eternity.

Surely we cannot overlook evil

Excuse it, but we must recognize that it is God Who can forgive, and we must be willing to accept those whom He does forgive.

Even as there is joy in heaven over the sinner that repenteth, so must we rejoice here on earth at the repentance.

THIS IS THE GOSPEL, THE GOOD NEWS FOR US

It is not only the forgiveness of others, and the joy that results in heaven over their repentance, but it is our own forgiveness that is so very important.

There is not one of us here today who is not guilty of having sinned in some way against God and his brother. This may seem to be a stern accusation, yet I am convinced that it is true. It is as St. Paul says, "All have sinned and are fallen short of the glory of God."

The whole world is guilty. The greatest bane of our day is secularism, and this means that we have so departmentalized our life that we have shut out God. *This is sin*, and the whole world is suffering from it.

We talk of treaties and compacts between nations and the effectiveness of the United Nations Organization, but nothing is going to bring men together, nothing is going to keep peace in this world, if man walls himself off from God. What we need is an international, world-wide recognition of our sin in shutting God out of our lives.

But we can never expect to get nations to repent until the people who call themselves Christians in those nations truly repent.

If we as individuals admit that we sheep have gone astray and allow God, the Good Shepherd, to lead us back, then there will be joy in heaven.

The world is desperate. Every day new voices join the chorus that sings so loudly of present frustration and future destruction. The wail of widows and orphans has not yet died down from this last awful conflict and already men are crying out that World War III is just ahead. The blasts of Nagasaki and Hiroshima are being anticipated in the great capitals of the world. Men are willing to admit that man's sinfulness can know no bounds short of the destruction of the whole earth. *How futile that is!* God's purposes will win out. Hear Christ on the Cross, how He said, "IT IS FINISHED." *The World's future is sealed and man's salvation is accomplished.* Why then do we stand idle? God is seeking each of us today. Let us accept at face value the words of our Saviour for us and for all men . . . "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth."

EXPOSÉ OF PSEUDO-CONSCIENTIOUS OBJECTORS

What is back of the proposed amnesty for conscientious objectors?

Has the United States Government imprisoned a large number of persons solely because they had conscientious scruples against military service?

The Chaplain will bring the answers to these and many related questions to the American public in the November issue.

The semiannual meeting of The General Commission on Chaplains will be held in Washington on October 29th.

- TEXT: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32.

The Real Road to Freedom

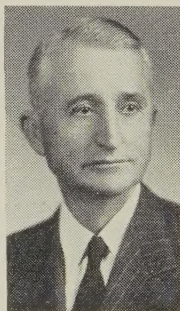
By JOSEPH MARTIN DAWSON

(Executive Secretary, Joint Conference on Public Relations, Baptists of the United States)

While a student at Baylor University, Waco, Texas, Dr. Dawson founded the *University Daily* newspaper, was editor of the Annual the year he was graduated, 1904. He has occupied a number of denominational positions such as Assistant Secretary, Texas Baptist Education Commission; founder of the *Western Evangel*, a Baptist newspaper published in Abilene for some years, but merged with the *Texas Baptist Standard*, of which he was editor, 1907-08.

After resigning from journalistic work, he became pastor at Hillsboro, Texas, later at Temple, Texas, and in 1914 of the First Baptist Church, Waco ("the mother church of Texas"), which is closely affiliated with Baylor University. Dr. Dawson continued as pastor of this church until 1946, when he was chosen unanimously by the Joint Conference Committee on Public Relations to serve as its Executive Secretary.

He is the author of *The Light That Grows*, *Brooks Takes the Long Look*, *Souls Aflame*, and *Christianity and Social Change* and has lately completed *A Century with Texas Baptists*, which will be the commemorative volume in the centennial celebration of the Baptists in the Lone Star State.



Today multiplied millions of earth contend for freedom of speech and rights of conscience, together with full religious liberty. Also has arisen from the depths of humanity a passion for freedom from the fear of war, the worst of all enslaving forces.

How shall men achieve this freedom? The man in the street is apt to reply, "Learn the truth, and the truth will make you free." With this common idea the most highly cultured persons in the population will readily agree. On the pediment of our college libraries and universities, laboratories may be read the inscription, "Ye shall know the truth, and the truth shall make you free."

It is wonderful that so many recognize the power of knowledge; for then we should feel very grateful because it is vastly important to understand that human freedom is not arbitrarily bestowed. People must not forget the bloody Civil War fought in our country to strike the shackles from millions of Negro slaves, that while a gracious emancipation proclamation was issued by a great humanitarian president those same millions of Negroes did not attain freedom overnight by the proclamation. The Negroes had to accept personal responsibility, a discipline of freedom, before they could really

THE short word "free" which trembled on the lips of Jesus two thousand years ago has in our time become our most potent word. Patrick Henry, much nearer to our time, cried, "Give me liberty or give me death." He voiced an old desire to be free from the bondage of hoary, unjust economic systems, to be delivered from the grind of pitiless poverty and from the haunting fear of stark want.

free. People must also understand that the liberties of a given town are not preserved by the police squads of the city hall or the constable force at the county jail. Armed forces are for restraining morons and criminals; the civilized community has to learn the truth about social life and become capable of exercising freedom. Who keeps the peace of the town? Why, the citizens, who have learned the laws of freedom and willingly submitted themselves to its disciplines; the people, brought up in the careful nurture of stable, dependable homes; the people taught by the wholesome instruction of the schools; people disciplined in the spiritual tuition of the churches.

But here we encounter a most disturbing situation. Notwithstanding all that may be argued for the value of knowledge, we have to confess a great misgiving has grown up. In the very hour when the passion for freedom has ascended to the zenith of human desire; when the quest for it has exceeded the pursuit of all other subjects, there prevails much gloomy doubt about knowledge as a means to freedom.

Why?

First, it is a fact that now when we have more knowledge than ever, we are threatened with less freedom than ever. Science, at once the method and summation of knowledge, on a colossal scale threatens the death of freedom. In World War II the most scientific nation on the earth utilized science to throw the worst scare known to history. Science became the instrument of utter enslavement: but with the invention of the atomic bomb we confront a threat to man's very existence on the planet. Only the united efforts of all the nations to bring atomic energy under a common control and to

consecrate it to productive ends can avert the catastrophe. The situation is so serious that one scientist has proposed a moratorium on science for at least fifty years, that mankind may catch up spiritually with scientific knowledge.

Again, we know it is a fact that knowledge standing alone is a menace to the free life of countless individuals in other ways less dramatic. For example, an educational institution of the highest standing has published, "Scientific discoveries may and in fact are already enhancing the effort of general loosening up of sex standards. . . . This emphasizes the imperative need for a moral rejuvenative and positive force to replace a great cynicism." Voltaire, Rousseau and Condorcet, in the ardor of the Age of Enlightenment, predicted that with universal education crime, prejudice and vice would disappear. Alas, in America with increasing education, the crime rate is rising; and in spite of the prevalence of the public schools, juvenile delinquency appalls us. Apparently knowledge of the truth does not make us better; and from the astounding increase in suicides and alcoholic addicts seeking escape from mental misery, we conclude that it does not make us happier. Little wonder that a deep cynicism is overtaking a host of people who say, "There is no reconciliation between knowledge and freedom." Some say, "Give me freedom and let knowledge go—'Where ignorance is bliss, 'tis folly to be wise.'" Others say, "No, give me knowledge and let freedom go—let the masses of men hold up their hands for the manacles, I care not." The logical outcome of such attitudes is the assumption that human existence is futile—life is a farce, a hideous mockery.

In this dilemma, what shall we do? Shall we reject Jesus' reported word that knowledge of the truth makes men free? Or shall we re-examine His actual word to see exactly what He said? Plainly He did not say, "Ye shall know the truth and the truth shall make you free." Here is what He said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." That is immensely different.

To take part of what Jesus said is to state a half-truth. In our school days we mastered the formula: In a right-angle triangle, the sum of the squares of the two sides are equal to the squares of the hypotenuse. If we mutilate the formula, quote only half, thus: "In a right-angle triangle the squares of the two sides are equal"; if we omit the square of the hypotenuse, it would be absurd, manifestly untrue. It would be just as false to cut Jesus' saying half in two. The freedom He promised is conditioned by something else than scientific knowledge. Good as such knowledge may be, it supplies less than half of what is required.

Jesus saw the whole of life, and He who proclaimed Himself to be truth itself encompassed the whole of truth. He came to set men free. He hated every form of servitude—man's slavery to man, the bondage of race to race, the subservience of class to class, the subjection of believers to priests, the enslavement of individuals to their own appetites, lusts and passions. He longed to give to all true freedom. He wanted every man to manifest his whole nature, to do and be himself most unrestrainedly. To reach a freedom so complete, there must be an adequate road.

Jesus gave us that true way.

Here is His road to freedom—a real road.

First comes acceptance of His "word." He said, "If ye continue in my word." That means no man is free until he's in bondage. Don't be disturbed by the apparent contradiction. It is one of Jesus' paradoxes, for you know that a paradox is any truth which on the surface seems contradictory with some other truth but which underneath actually is not quite the contrary, is splendidly harmonious with it. Jesus was Himself the Great Paradox. His paradox of freedom is that the road to it is not lawless but governed by law.

What is a road? It is a way that leads somewhere; it is a channel by which the traveler is enabled in the freest manner to reach his goal. It has rules, and the traveler enjoys the largest measure of freedom when he obeys those rules. If he decides he will do as he pleases, in violation of the rule of the road, he lands in the ditch or bogs in the fields or is obstructed by the forest, the mountain and the stream, or runs afoul of other whom he injures.

As in traveling, so in respect to any vocation, one must obey the laws which govern it, adjust himself to them, if he would enjoy any freedom in it. A pianist does not achieve artistry by sitting down to the piano in ignorance of every note of music and saying, "I believe in freedom—I am going to have my own way about this matter." The result in such a case would be horrific. What does he do? He learns the laws of sound and instrumentation and renders such continued obedience to them that eventually they become automatic—second nature—to him. Thus true freedom

does not mean throwing off essential, beneficent law: instead it means taking it on, and continuing in it until one unconsciously obeys it. As Phillips Brooks once said, "The highest liberty is law and the highest law is liberty."

Jesus provides sublimely in His law of liberty: He enunciates the highest law—not the law of constraint but the law of love. Constraint is for infants, for the immature, or for all the anti-social, the lowest orders of human beings; love is for the free, for the enlightened, whose moral character joyfully accepts persistent obedience to the highest law. Jesus said the single law of love to God and love to man comprehends all the law and the prophecies. It is the right attitude toward God and the right attitude toward man. Accepting it wholeheartedly, a man finds a new center and source of wellbeing, issuing in the fullest freedom. If men should live under Jesus' law of liberty, imperialistic nations would cease to enslave those which they regard with contempt; the grievous social iniquities which afflict the world would yield to the spirit of justice and good will in a true brotherhood.

Finally, the most important part of the road to freedom is obedient practice. We can only learn by doing. "If any man willeth to do my will, he shall know of the doctrine," taught Jesus. If a man would experience freedom, he must diligently practice the principles which lead to freedom, accept a discipline of practice, offer his best efforts. Jesus holds out no promise to the idle dreamer, no encouragement to empty speculation, none to superficial sentimentality, none to arbitrary substitutes. His promise is to those who will become "disciples indeed." Thus the man who answers the call to liberty cannot like the drunkard, the gambler, the sexual licentiate, use his liberty as an occasion to the flesh; but like moral noblemen by love must serve others. In so doing he will learn long-suffering and kindness; he will put away envy, vaunting and inflated pride; he will rise above unseemly behavior and self-seeking, above all pleasure in wrong, to rejoice always in the truth. "If the Son shall make you free, ye shall be free indeed."



ADVERSITY

TO THE thorns of life I'm more indebted
Than am I to the roses sweet;
They will not let me lie inactive
While round me there are tasks to meet.
They spur me on to nobler action,
Nor long allow me quiet ease,
But keep on pricking at my conscience—
And often drive me to my knees.

—RUTH SMELTZER

PERSONALITIES:

The newly appointed Deputy Air Chaplain of the Army Air Forces is Chaplain (Lt. Col.) John J. Wood, succeeding Chaplain (Maj.) Alphonse V. Slivanski. Chaplain Wood was Command Chaplain of the 12th Tactical Air Command in Germany. Chaplain Slivanski will be Staff Chaplain with the Army Air Communications Service. Chaplain (Col.) Charles I. Carpenter is Chief Air Chaplain.

Two Methodist leaders have achieved distinction recently: Dr. Paul Neff Garber, bishop for the church in the European area, who received the Commanders Cross, Polish decoration, for his work in organizing the Methodist Church in that country; and the Rev. Thoburn T. Brumbaugh, who has been elected associate secretary of the Division of Foreign Missions of The Methodist Church in charge of administrative work in Japan, Korea, and the Philippines.

Dr. Charles Clayton Morrison, prominent writer, lecturer, and minister of the Disciples of Christ, has resigned as editor of *The Christian Century*, which has been built up in the 39 years he has held the post from a denominational journal to a flourishing undenominational weekly. Dr. Morrison will continue to contribute to *The Christian Century* and to edit *The Pulpit*. Paul Hutchinson will assume the editorship of *The Christian Century* and Dr. Harold E. Fey will become managing editor.



The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, is shown receiving from then Secretary of War Robert P. Patterson the Medal for Merit, presented for exceptionally meritorious conduct in the performance of outstanding services to the United Nations during the recent war. (Photo by U. S. Army Signal Corps.)

FOR MERITORIOUS SERVICE:

The Rt. Rev. Henry Knox Sherrill was recently awarded the Medal for Merit by Secretary of War Robert L. Patterson in recognition of his services during the war. Bishop Sherrill was head of the Army and Navy Commission of the Episcopal Church and chairman of The General Commission on Army and Navy Chaplains. The citation in part read: "[On his tour of the Alaskan Theater] he exerted tremendous influence upon the High Command by way of inspiring them and through moral support crystallizing friendly relations among the Protestant groups as well as among the three major faiths. . . . On his extended

tour of Germany, Geneva, Italy and the Azores, he demonstrated his ability to influence not only the chaplains and servicemen, but civilian clergymen in the countries visited. His mission was characterized by discriminating judgment, magnanimous spirit, ecclesiastical statesmanship, and all inclusive understanding of the problems confronting the Protestant Church, especially in Germany bringing about the rehabilitation of the spiritual life of that Nation. As a representative of American Protestantism, Bishop Sherrill holds the respect of the majority of the Protestant groups, and was representative of the American Protestant Church in all Theaters of Operations."



The Rev. J. Samuel Stephenson and Mrs. Stephenson, who are watching the arrival of Christ Episcopal Church of Allerton, Mass., after a 60 mile journey by barge. This church was presented to the Buzzards Bay community by the Boston Episcopal Diocese, and the \$8,000 cost of transporting it was raised by Mr. Stephenson after a nation-wide radio appeal for funds. (RNS photo.)

DENOMINATIONAL:

The first annual banquet and meeting of the Southern Baptist Chaplains Association was held in St. Louis during the Southern Baptist Convention, attended by 210 chaplains and former chaplains. President George Simmons conducted the meeting, and the Rev.

Broaddus E. Wall was elected president for the coming year. The next annual meeting of the association will be in Memphis, Tennessee, during the Southern Baptist Convention of 1948.

GENERAL:

Protection of the civil rights and liberties of government employees who are undergoing loyalty investigations has been requested of President Truman by the Human Relations Commission of the Protestant Council of the City of New York. Guarantee of seven specific rights was urged, as well as the privilege of organizations blacklisted as subversive or Communist by Attorney General Tom Clark of defending themselves and of having a panel of responsible citizens outside the government service judge them.

That "neither Congress nor the states shall give aid to any educational institution under sectarian control" is provided in a resolution to amend the Constitution introduced in the House of Representatives by Rep. Joseph R. Bryson, noted layman of the Southern Baptist Church.—*The Churchman*

FOREIGN:

Following the example of the frugal Swiss, the World Council of Churches is sending some raw materials instead of finished products for the relief of Germany, thus providing many times the amount of material for the same amount of money, as well as work and hope for unemployed Germans. In the original example, the Swiss sent to Germany seven tons of raw cotton, which would make 7,500 sheets instead of the 900 planned at first.

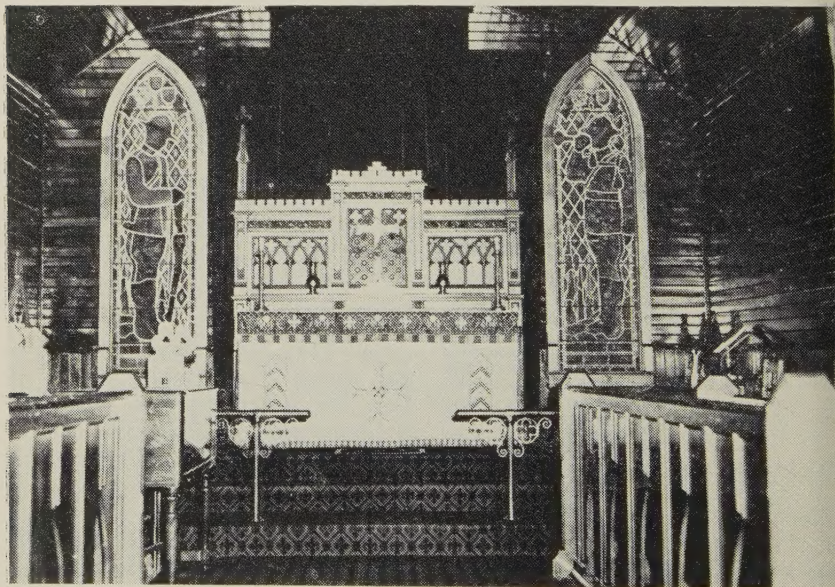
In gratitude for the preservation of the churches of Denmark during the war, the Danish church has decided to build two churches in northern Norway and northern Finland near the Soviet Russian frontier, where the Germans used the scorched earth policy, according to a statement of Bishop Hans Fuglsang-Damgaard of Copenhagen, who is heading the committee to raise funds for this purpose.

A Christian "infiltration" program on Okinawa has been successfully promoted under extremely adverse conditions through the zeal and executive ability of Toyama Seiken, lay leader of Okinawa's little prewar Christian community. His inspiring and fruitful organizational work was described by

the Rev. Garland E. Hopkins, who recently returned from a four-month trip through the Far East in behalf of The Methodist Church and the Church Committee on International Affairs of the World Council of Churches and the International Missionary Council.

INTERRACIAL AND INTERFAITH:

A workshop on anti-Semitism in Europe was recently held at Seelisburg, Switzerland, and drafted plans of intergroup relations for churches, schools, other organizations, radio, films, and newspapers. The workshop was sponsored by officers of the International Council of Christians and Jews.



A tiny Anglican chapel for the Royal Canadian Mounted Police on their grounds at Regina, Sask. Over half a century old and the only one of its kind in Canada, it was erected at the request of the wife of a R.C.M.P. commissioner, and was formerly a mess hall and then a canteen. The stained glass windows are memorials to mounties who lost their lives while on duty. (RNS photo.)



The Rev. Howard Thurman, former dean of the Divinity School of Howard University in Washington, D. C., and the 1947 Ingersoll lecturer on Immortality at Harvard University, who has decided to resume his post as pastor of The Fellowship Church of All Peoples in San Francisco. This congregation has grown in about two years from 27 to 165 persons of several races who were seeking a religion to cut across racial and cultural segregation. (RNS photo.)

INTERNATIONAL:

A request that the International Bill of Rights guarantee freedom of worship and religious propagation has been made to the Commission on Human Rights of the United Nations by Seventh-Day Adventist leaders.

An exchange of about 7200 students between Europe and the United States was conducted during the summer by the State Department. The American Friends Service Committee was asked to carry on the orientation program for the project.

An international Congregational Council held at Bournemouth, England, was attended by Dr. Douglas Horton, minister of the General Coun-

cil of Congregational Christian Churches and chairman of the American Committee for the World Council of Churches. Speakers scheduled to address the meeting were President Truman, Dr. Charles Clayton Morrison, and Charles P. Taft. An international Congregational meeting is planned for the United States in the summer of 1949.

Assistance to prisoners of war of both sides, some of whom have been away from home for more than five years, will be continued by the Young Men's Christian Association. Dr. Tracy Strong, general secretary of the World's Committee of the YMCA, reported that there are more than two million of these prisoners, in addition to the displaced persons of Europe, and that the withdrawal of UNRRA has placed added responsibility for these camps and prisoners upon the YMCA and Church World Service.

The new Lutheran World Federation, to represent more than 50,000,000 Lutherans, was formally organized at Lund, Sweden, at a meeting of delegates from 30 countries. The constitution, describing the organization as "a free association of Lutheran churches" which is empowered "to act as their agent in all such matters as they shall assign to it" and providing for an executive committee meeting annually and a general assembly every five years, was unanimously adopted. Emphasis was laid on ecumenicity, and it is the aim of the federation to bring all Lutherans into the World Council of Churches. That body is now comprised of 109 non-Roman churches of 38 countries.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

APPLEBEE, W. T., JR.	Community Congregational Christian Church, Condon, Oregon
BARNHILL, FREDERICK A.	First Congregational Christian Church, Phoenix, Arizona
BEHNKEN, J. W., JR.	Christ Lutheran Church, Houston, Texas
BERNING, NORMAN F.	Our Redeemer Lutheran Church, Knox, Indiana
BERRY, LAWRENCE	Pilgrim Congregational Christian Church, New Haven, Conn.
BLAIR, M. DOUGLAS	The Methodist Church, Katonah, New York
BROWNLEE, JOSEPH T.	Second United Presbyterian Church, Cambridge, Ohio
BRUCE, HOWARD M.	United Presbyterian Church, Bergholz, Ohio
CLARK, JOHN A.	First Baptist Church, Grantwood, Cliffside Park, New Jersey
CRAFT, VICTOR H.	Missionary-at-large for Lutheran South Wisconsin District, Wisconsin
CRIST, BERTRAND R.	Assoc. Pastor, Central Cong. Christian Church, Providence, R. I.
CURRIE, JAMES	First Baptist Church, Abington, Massachusetts
FRANKLN, BLAKE M.	First Baptist Church, Willows, California
GILL, SUMNER H.	Pilgrim Congregational Christian Church, Worcester, Mass.
GOEWY, J. H.	Hillcrest Baptist Church, Columbus, Ohio
GRAEBNER, MARTEN L.	Pastor to Lutheran students, University of Chicago, Illinois
GRAY, ALBERT	First Baptist Church, Osawatomie, Kansas
GROTEY, GERALD H.	Second Baptist Church, N. Grafton, Massachusetts
HART, WILLIAM C.	Assoc. Pastor, Old South Cong. Chr. Church, Boston, Mass.
KLUGE, ARNOLD F.	Independence-Parma Lutheran Congregations, Independence, Ohio
KRUSE, BERNARD	Mid-West Baptist Bible Church, Chicago, Illinois
LAETSCH, WALTER	Garfield Park Baptist Church, Indianapolis, Indiana
LIGGITT, O. EUGENE	Princeton Theological Seminary, Princeton, New Jersey
MAROHN, EDWIN W.	Missionary-at-large for Lutheran Atlantic District, East Barre, Vt.
MEISSLER, WILLIAM R.	Lutheran Institutional Missionary, Chicago, Illinois
MILLER, J. U.	First Baptist Church, Bluffton, Maryland
MCCLELLAND, JAMES G.	Westminster Presbyterian Church, Des Moines, Iowa
MCCONNEL, H. H., JR.	Faculty, Kiski School, Saltzburg, Pennsylvania
MCCRORY, WALTER E.	First United Presbyterian Church, Wilkesburg, Pennsylvania
MCGEOCH, WALLACE G.	United Presbyterian Church, Leechburg, Pennsylvania
MCKNIGHT, CASSIUS G.	United Presbyterian Church, Columbus Junction, Iowa
NELSON, LIONEL W.	Foster Chapel Methodist Church, Oviedo, Florida
NELSON, ROY E., JR.	First Baptist Church, Marblehead, Massachusetts
OLSEN, OSCAR W.	First Baptist Church, Norwood, Massachusetts
SAHLIN, ERNEST H.	Pastor, Umbagog Inter-State Congregational Christian Church Errol, New Hampshire
SHANE, WILLIAM C.	United Presbyterian Church, Youngstown, Ohio
SHAUB, ROBERT C.	United Presbyterian Church, Clinton, Massachusetts
SHEPPARD, KENNETH	United Presbyterian Church, York, New York
THOMAS, JOHN W.	First Baptist Church, Ashtabula, Ohio
TITUS, CHARLES E.	The First Methodist Church, Wellsboro, Pennsylvania
WALKER, LEE	United Presbyterian Church, Somonauk, Illinois
WARNER, NELSON	United Presbyterian Church, Lincoln, Nebraska
WELLS, PAUL K.	First Baptist Church, Washington, Iowa
WILLIAMS, HARRISON E.	First Baptist Church, E. Rochester, New York
WILSON, ROSS S.	United Presbyterian Church, East Palestine, Ohio
WISE, ARTHUR K.	First Baptist Church, Cuba, New York
WRIGHT, GERALD H.	United Presbyterian Church, Carrollton, Ohio
YOUNG, ROLAND R.	First Baptist Church, Holyoke, Massachusetts